THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Keep close to duty. Never mind the future if only you have peace of conscience, if you feel yourself reconciled and in harmony with the order of things. Be what you ought to be: the rest is God's affair."—AMIEL.

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SENATOR SMOOT'S ADDRESS ON MORMONISM.

[SENATOR REED SMOOT, in response to an invitation from the Thursday Evening Club, a prominent literary association of Boston, Mass., made the following presentation of a side of Mormonism which is not entirely familiar to even widely read men and women of the world. Both for its value as an exposition of "Mormonism," and to show to our readers how God is moving to aid the spread of the truth among all classes, we take great pleasure in reproducing the address in the columns of the *Star*.—EDITORS.]

I truly appreciate the invitation which has been extended to me to be present to-night and address the Thursday Evening club upon the very important, yet greatly misunderstood, subject of Mormonism. Within the past few years I have received many urgent invitations to address religious, scientific, business, and other associations upon this topic; but on account of the great pressure of official duties it has been impossible for me to accept any former invitation. I deem it a great privilege to be able to appear before this splendid body of American citizens this evening upon the pressing invitation of Hon. Henry Howard, a gentleman whom I have learned to honor and respect.

Mormonism from its incipiency has been misrepresented, its adherents have been vilified, its promulgators have been mobbed; yet in spite of this opposition it has advanced and prospered. It is not my purpose, however, to set forth what has been said in judgment against the Mormon people. I am here to-night to make

a plain statement of some of the fundamental principles of the Church of Jesus Christ of Latter-day Saints, and to tell you what these principles will, in my opinion, if accepted by mankind, do for the world. It would take a long time to explain all the religious doctrines and beliefs of the Mormon people, and I shall, therefore, have to content myself this evening in touching on a few of them.

Of all the new religions of the nineteenth century, not one has caused so much comment as that called Mormonism. Its influence and development were so marked and the work of Joseph Smith, its founder, so marvelous, that an historical writer of the time, Josiah Quincy, a few weeks after Joseph Smith's martyrdom, wrote:

"It is by no means improbable that some future text book, for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may thus be written: Joseph Smith, the Mormon prophet. And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. The man who establishes a religion in this age of free debate, who was and is to-day accepted by hundreds of thousands as a direct emissary from the Most High—such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. Fanatic, impostor, charlatan, he may have been: but these hard names furnish no solution to the problem he presents to us. Fanatics and impostors are living and dying every day, and their memory is buried with them; but the wonderful influence which this founder of a religion exerted and still exerts throws him into relief before us, not as a rogue to be criminated, but as a phenomenon to be explained."

For two thousand years Christianity has been in vogue among the occidental nations of the world. For two thousand years men have been trying to work out their destiny according to the best light within them. Out of the 1,500,000,000 inhabitants of the earth, less than one-third even claim to be Christians, and of that number a considerable portion do not profess to believe in the divine mission of Jesus Christ, while others deny the Trinity. Instead of one Christian Church patterned after the one organized by the Savior, with its gifts and blessings, power and authority, organization and teachings, there are to-day hundreds of churches extant throughout the land, all claiming to be the Church of Jesus Christ. No wonder there is confusion. No wonder thinking men become discouraged and even disgusted. No wonder mankind is losing faith in Christianity. Faith is a splendid thing to have, but without works it is dead. No one who does not know that

God lives and Jesus is the Christ is secure in his adherence to the Church of Christ. I am not here to criticize the religions of to-day, for I believe that they have been a potent factor in the intellectual development of the race, in preserving the name of Jesus Christ, and in keeping sacred the name of God.

It was this condition of religious unrest and skepticism that caused Joseph Smith to seek knowledge from divine sources, and which finally resulted in the organization of the Mormon Church. The most complete account of the origin of Mormonism is that given by Joseph Smith himself for Mr. John Wentworth, who was in 1842 proprietor of the *Chicago Democrat*. I quote from his narrative:

"I was born in the town of Sharon, Windsor county, Vermont, on the 23rd December, 1805. When two years old, my parents removed to Palmyra, New York, where we resided about four years, and from thence we moved to the town of Manchester. My father was a farmer and taught me the art of husbandry. When about fourteen years of age, I began to reflect upon the importance of being prepared for a future state, and upon inquiring the plan of salvation, I found that there was a great clash of religious sentiment: if I went to one society, they referred me to one plan, and another to another—each one pointing to his own creed as the summum bonum of perfection. Considering that all could not be right, and that God could not be the author of so much confusion, I determined to investigate the subject more fully, believing if God really had a church it would not be split up into factions, and if he taught one society to worship one way and to administer in one set of ordinances, he would not teach another principles that were diametrically opposite.

"Believing in the word of God, I had confidence in the declaration of James—'If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not: and it shall be given him.' (James 1: 5.) I retired to a secret place in a grove, and began to call upon the Lord. While fervently engaged in supplication, my mind was taken away from the objects which surrounded me, and I was enwrapped in a heavenly vision and saw two glorious personages, who exactly resembled each other in features and likeness, surrounded with a brilliant light which eclipsed the sun at noonday. They told me that all the religious denominations were believing incorrect doctrines, and that none of them were acknowledged of God as His church and kingdom; and I was expressly commanded to go not after them, at the same time, receiving a promise that the fulness of the gospel would at some future time be made known to me.

"On the evening of the 21st of September, 1823, while I was praying to God and endeavoring to exercise faith in the precious promises of Scripture, on a sudden, a light like that of day, only of a far purer and more glorious appearance and brightness, burst into

the room. Indeed the first sight was as if the house was filled with consuming fire; the appearance producing a shock that affected the whole body; in a moment a personage stood before me surrounded with a glory yet greater than that with which I was already surrounded. This messenger proclaimed himself to be an angel of God, sent to bring the joyful tidings that the covenant which God made with ancient Israel was at hand to be fulfilled; that the preparatory work for the coming of the Messiah was speedily to commence; that the time was at hand when the gospel in all its fulness would be preached in power to all nations, that a people might be prepared for the Millennial reign. I was informed that I was to be an instrument in the hands of God to bring about some of His purposes in this glorious dispensation.

Joseph Smith further testified that in the year 1829, through the ministrations of immortal personages, there was conferred upon himself and Oliver Cowdery, the Aaronic and Melchisedek priesthoods, the latter being the moving, directing, controlling, governing or presiding agency, right and authority, which is vested in the Godhead and delegated to man for the purpose of his instruction and guidance and which the great high priest, Melchisedek, so honored and magnified in his day that it was called after his name in honor of him and to avoid the too frequent repetition of the name of the Supreme Being.

It took years of careful preparation for Joseph Smith to receive from God the full light of the gospel. On the 6th day of April, 1830, the Church of Jesus Christ of Latter-day Saints was organized in Fayette, Seneca county, New York.

The principles of belief of the Mormon Church are summed up in the Articles of Faith written by Joseph as follows:

1. We believe in God, the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins and not for Adam's transgression.

3. We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the gospel.

4. We believe that the first principles and ordinances of the gospel are: First, faith in the Lord Jesus Christ; second, repentance; third, baptism by immersion for the remission of sins; fourth, laying on of hands for the gift of the Holy Ghost.

5. We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority, to preach the gospel and administer the ordinances thereof.

6. We believe in the same organization that existed in the primitive church, namely, apostles, prophets, pastors, teachers, evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; That Zion will be built upon this [the American] continent; That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisical glory.

11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where or what they may.

12. We believe in being subject to kings, presidents, rulers and magistrates, and in obeying, honoring and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed we may say that we follow the admonition of Paul, "We believe all things, we hope all things"; we have endured many things and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.

In presenting this subject, I will discuss Mormonism from three view-points: Mormonism as a religion; Mormonism as an Ethical Force: Mormonism as a Social Power.

As to Mormonism as a religion: Joseph Smith was assured that Jesus Christ still lives as a developed man, all merciful, and the controller of the destinies of man. This is the fundamental principle of Mormonism. It holds that God and Jesus Christ both live as distinct personages, and that man in his power and divine light is destined to evolve into a greater soul, with intelligence and power supreme, and that the immortality of the soul is a fact, a fact to the extent that every man retains his identity and that he ever remains a personage.

If Jesus Christ lives, as the world declares, and if we are the children of God, divinely created for a purpose, the Latter-day Saints hold it to be a logical conclusion, that man is closely related to his God; that he can ask in the fulness of his heart for light; and that he can know for himself the absolute truths of God's holy law.

Mormonism holds that the race is to be saved. No one is to be damned. Light is coming into the world in many ways and through many channels, for light and knowledge is denied to no one. All the avenues of science, that science which is for the betterment of man, is divine. Philosophy will train man to reason, and religion will give man power to save.

If we are to have absolute truth in religion, how is that absolute

truth to be obtained? I take it that Christianity, if it teaches anything, teaches absolutely that God is the creator of the heavens and the earth and of our very beings, and we know full well that the testimony of Jesus Christ must say that it was only through the revelation of God to man that man may know Christ and Him crucified. Then I ask you if God is, if Jesus Christ is the Redeemer of the world, if the Christian religion is the religion of salvation for the human race, how can the pure religion of Jesus Christ be understood in this day and age of intellectual refinement without the revelations of God to His children? I well know that I am speaking to people who do not believe in such a thing as revelation, as communing with God; but nevertheless, I wish to point out that the Mormon conception of truth is broad, glorious and true. because it rests upon the principle that God speaks to His children.

If any religion is true, it is true religiously, ethically, scientifically, and philosophically. So Joseph Smith was not only a lawgiver in religion, but he understood the laws of nature and the principles of the advanced science of the nineteenth and twentieth centuries. The writings and sayings of Joseph Smith were in no sense narrow. In fact, they were distinct contributions to civilization. The Mormon people hold that there are natural laws in the physical world, and that those laws are inevitable; that the earth and universe are governed by them, and that man is destined to learn these laws, and as they are learned man becomes better, he becomes wiser, his body becomes more pure and his soul more refined. These are some of the sayings of Joseph Smith:

"And again, verily I say unto you, that which is governed by law is also preserved by law, and perfected and sanctified by the same.

"That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, nor judgment. Therefore they must remain filthy still.

"All kingdoms have a law given.

"And there are many kingdoms: for there is no space in which there is no kingdom; and there is no kingdom in which there is no space, either a greater or a lesser kingdom.

"And unto every kingdom is a law given; and unto every law there are certain bounds also and conditions.

"All beings who abide not in those conditions are not justified.

"For intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy, and claimeth her own; justice continueth its course, and claimeth its own; judgment goeth before the face of him who sitteth upon the throne, and governeth and executeth all things:

"He comprehendeth all things, and all things are before him, and all things are round about him; and he is above all things, and

in all things, and is through all things, and is around all things; and all things are by him, even God, for ever and ever."

Mormonism teaches that "The Glory of God is intelligence," and that "No man can be saved in ignorance," and that all the intelligence we gain in this life will rise with us in the hereafter. In other words, the power and light of our immortality will depend upon our knowledge of life and all those things which pertain to life. The Mormon people believe that the body and soul are both divine, and in time will be purified by intelligence. The Mormon Church for this reason has always fostered education and favored the very best school systems that can be found in the world. And I might add here that the Mormons established the first high school west of the Mississippi, and with the exception perhaps of Texas, Utah had the first university west of the Mississippi. I quote from the circular issued in 1850 by President Brigham Young and his counselors:

"Patrons of Learning—The citizens of the State of Deseret, having established a university at Great Salt Lake City, the chancellor and board of regents appointed to superintend the same, do hereby issue the following circular to you. Hear us and then judge. We do not ask your aid unless we can give you good reasons why you should patronize our object.

"We should despair of any assistance whatever, if we were not assured that our young institution has greater claims than any other. We know that you are constantly assailed with the pretended claims of new things appealing to your sympathies, your prejudices, your hopes and your fears. It is only wise men that can discriminate the true from the false. To them we appeal whether they are few or many. Here is an institution which is like the foundling babe of the Hebrews. It is the child of Providence, and destined to live and flourish. However obscure its parentage in the valley of the wild and lofty mountains; however many the perils it has to encounter, it will live and shine in nature's simplest, brightest livery, and teach all nations all useful arts and sciences.

"Whatever is valuable in the laws and usages of nations, or in their antiquities, whatever in the structure of diversified languages, or in practical mechanism, whatever in the fabric of governments, or in domestic sociality, or in morals, or in Pagan or Christian ethics, or whatever in physical laws, or in laws regulating the communication of spirits, through cunning arts, or angels good or bad, can be gleaned, that is valuable, we venture to say unhesitatingly, will be copiously poured into the lap of the institution.

"Graduates of college, and students of law, medicine, and theology, may here receive weekly lectures gratis. No person will be denied the benefits of the university for want of pecuniary means."

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 30, 1910.

TIME OF ESTABLISHMENT OF GOD'S KINGDOM.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of water." (Rev. 14:6, 7.)

We are often asked how we substantiate our claim that the fulfillment of this part of John's vision should occur in the early years of the nineteenth century. The question is asked: Why might not the angel have flown at an earlier period, or why may it not be an event yet future? There are many reasons for placing the visit of this angel to the earth at the time the Prophet Joseph received his remarkable visitations, but to "Christians" who are not of us, no testimony would have so much weight as the words of the Bible. We shall, therefore, confine our references to the Jewish Scriptures in supporting our claims.

Nebuchadnezzar's dream, which the Prophet Daniel interpreted, contained a forecast of events from that time until the days when "the God of heaven shall set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people." The report of this interpretation occupies verses thirty-one to forty-five, inclusive, of chapter two, of the Book of Daniel, and should all be read to be properly comprehended. We shall, however, reproduce but a small portion of the record. It reads as follows:

"Thou, O king, sawest, and, behold, a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. The image's head was of fine gold, his breast and his arms of silver, his belly and thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them in pieces. * * * This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for

the God of heaven hath given thee a kingdom, power, and strength, and glory. * * * Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes part of potters' clay and part of iron, the kingdom shall be divided; * * * And in the days of *these kings* shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

If Nebuchadnezzar was the head of gold, it is comparatively easy to trace his successors according to the image. The king had this dream a short time after he took Jerusalem captive—a little less than 600 B. C. The Babylonian kingdom endured until taken by Cyrus, in 538, when the Medo-Persian government or kingdom assumed world-wide sway, albeit with less pomp and glory than that which had long distinguished the Babylonian kingdom. Having a common centre of government, yet it was divided into two parts, representing very fittingly the breast, the centre of government, with the arms indicating the two nations. In the Macedonian kingdom, which was firmly established under Alexander, the Great, in 331, the governing power of the world was once more solidified under the one head and was unmistakably the kingdom of brass represented by the belly and thighs of the image. About 160 B. C., a fourth kingdom came upon the scene, even the Roman Empire, having in it "the strength of iron so that it broke in pieces and subdued all other kingdoms" and extended its dominion over the whole world. It is well known that from early times it was divided, having a Western and an Eastern seat of government, which identifies it well with *the legs of iron*. This Empire held universal sway almost without interruption until about 438 A.D., when it began to break up and from then until near the close of the fifth century, the world was in a great deal of turmoil. The *toes of the image* began to appear and from that time to the present the kingdoms of the world have been of the consistency of iron and clay; that is to say, they have had within them the strength of iron, but being mixed in quarrels and racial hatreds, they have not cleaved together, even as iron and clay does not cleave together. New kingdoms sprang up in numbers after the disintegration of the Roman Empire, until the

image in all its details was fully represented. However, we believe it was not intended by the illustration of the toes, that *only* ten kingdoms were to follow in the wake of the Roman Empire, for there were at times many small areas taken and retaken, governments set up and torn down, by clans and factions. The image furnished a good figure of the world's history, secularly —which justified its use as a means of forecast—but whether there were to be exactly ten offshoots from the double-Roman kingdom, is not altogether pertinent. There were at least that many in territory which was, during the time of disruption, nominally "Christian." In their order, we may name ten, showing the final and complete rounding out of the image, as follows: Italy, established A. D., 496; France, 752; England, 803; Belgium, 806; Holland, 922; Portugal, 1138; Persia, 1139; Austria-Hungary, 1159; Spain, 1171, and the modern Greece, in 1829. Immediately thereafter, or in 1830, the Church of Jesus Christ of Latter-day Saints was reestablished upon the earth. This kingdom was established after a pattern revealed from heaven; none of man's pretended wisdom having in anywise given rise to it.

We are aware that many theologians try to identify the kingdom set up by the Savior during His earthly ministry, as the kingdom which Daniel saw, but for several very good reasons, we cannot agree with that construction. In the first place, the image was to be complete, including the toes, at the time when this kingdom was to be set up by the God of heaven. It is a fact that no one can successfully contradict, that when Christ came in the flesh, the image had only reached the stage of *legs of iron*. The Roman Empire held sway over all the world, having brought into submission the last refractory provinces thirteen years before the Savior's birth. The iron kingdom had broken in pieces and bruised all other kingdoms and all did homage to Rome, hailed as the Mistress of the World. In addition to this there is the further fact that the kingdom, which Daniel depicted, was never to be destroyed, nor given to another people. We hold that the kingdom set up by the Savior suffered violence from the first, from the time of John, the Baptist, and that the violent took it by force. (See Matt. 24th chapter.) This is the prediction of the Lord Himself while with His disciples. In the Acts of the Apostles, the author quotes St. Paul as foretelling the violence which the Church then set up should suffer. He says: "For I know this, that after my departure shall grievous wolves enter in among you, *not sparing the flock*. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." (Acts 20: 29-31.) The Apostle Paul was especially profuse in his predictions of misfortune to the Church. The "grievous wolves" spoken of by him as recorded in the Acts were already secretly at work endeavor-

ing to compass the ruin of the Church, when he spoke those words. For, in writing to the Thessalonian saints from Athens, he uses this very significant language: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day *shall not come, except there be a falling away first*, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he, as God, sitteth in the temple of God, shewing himself that he is God." (II. Thess. 2:1-4.) In his letters to Timothy, Paul is also moved to speak in several instances of the calamities awaiting the saints. In the opening verses of the twelfth chapter of Revelation, St. John describes the Church fleeing from the wrath of the dragon, and going into hiding for the space of "a thousand two hundred and three score days." And to cap the whole argument, he declares that among the great events shown him in vision, which were to "take place hereafter" (that is, after the time when he wrote), was the restoration of the gospel, *the everlasting gospel*, describing the scene in the words with which this article opens. It is incomprehensible that God, who is Omniscient, should do such a thing as send an angel from heaven to replace something on earth that was already there. The gospel was introduced by Christ in the flesh, and after His ascension into heaven, John saw an angel bringing the same, the everlasting, gospel to earth again, to be preached to every nation, kindred, tongue and people. To speak of *restoring* something that has never been *taken away*, is a positive contradiction in terms, and to argue against the plainly written word of God is, in a professed Christian, the height of folly. We submit that the kingdom of God as established in the time of Christ suffered violence and the violent took it by force. The evidence adduced from Holy Writ, without even mentioning the irrefutable testimony of volume upon volume of secular history, is sufficient to convince anyone susceptible to the truth, that the kingdom of Nebuchadnezzar's dream, was not the kingdom set up in the meridian of time. But the circumstances surrounding the establishment of the Church of Christ in the latter days, identifies it beyond question with the "stone cut out of the mountain without hands," the kingdom which the God of heaven was to set up for the last time.

S. N. L.

"I HOLD most decidedly that the purpose of the world is to get the greatest wisdom brought to bear upon every subject, and that the duty of each person is to rule those more foolish than himself, and obey those who are more wise."—CREIGHTON.

CHANGES IN CREEDS.

THE Centre Congregational Church in New Haven, Conn., U. S. A., one of the former strongholds of orthodoxy, has adopted a new confession of faith which abrogates the Apostles' Creed. It requires no formal expression as to the divinity of Christ, the hinge upon which the salvation of the human race swings.

To the Latter-day Saints this is another evidence of the weak foundation upon which Christianity has builded, and shows that the sects have drifted far from their moorings and "the faith that was once delivered to the saints." As they do not accept immediate and continuous revelation from God, they are at the mercy of every wind of doctrine; and are tossed to and fro by synods of divines who sit in council to formulate creeds and determine what shall be the rules for admission into Christ's Church.

"The law and the testimony" makes clear there is one Lord, one faith, one baptism, and one body having "access by one Spirit unto the Father," "being no more foreigners and strangers," but "built upon the foundation of apostles and prophets, Jesus Christ being the chief corner stone." Thus we see that the true plan of salvation cannot be changed to suit the minds and opinions of men.

The scriptures teem with evidence in support of the reconciliation that was wrought on Calvary as a propitiation "for the sins of the whole world." That atonement was for a two-fold purpose: First, to redeem mankind from the consequences of the original sin committed in the Garden of Eden. "As in Adam all die, even so in Christ shall all be made alive." And "there shall be a resurrection of the dead, both of the just and the unjust." As to the second, where the intelligence or free agency of the individual has been used, he is held accountable for his acts and salvation will depend upon faith in Christ and obedience to His gospel.

The promise of God is that "if we walk in the light, as he (Christ) is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." In the face of this scripture where "the light shineth in darkness; and the darkness comprehended it not," human wisdom is still trying to decide what is essential to become a member of Christ's Church.

Why not accept what God has given through His servants, both ancient and modern? that the Jesus who was crucified is both Lord and Christ? And when a person is convinced of this fact, the word of the Lord both then and now is, "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." They that gladly receive this word are baptised and added to the Church, and if they are not led away by the error of the wicked, and fall from their own steadfastness, they grow in grace, and in the knowledge of our Lord and Savior Jesus Christ.

Cork, Ireland. D. M. POWELSON.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held at the Dundee Public Baths (Scottish conference), on Saturday evening, June 25th, 1910. Four candidates were baptised, Elder J. F. White officiating. Many were present to appreciate the impressiveness of the service.

Successful Social.—A very pleasant and successful social was held on Wednesday, the 22nd inst., in the Huddersfield branch (Leeds conference), at 5 Buxton Road, the Mutual Improvement Association's anniversary of this branch. The saints and many friends met to enjoy a program of songs and recitations. An address of welcome was given to all by Elder William Hudson. Ice cream and cake were served. While the refreshments were being distributed, songs and recitations were rendered. An enjoyable evening was spent, and all left with the best of feelings. We wish to thank the saints and friends who took part on the program.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home June 25th, per s.s. *Baltic*: From Great Britain—John A. Horton. From Switzerland and Germany—Charles J. Hardy, W. L. Anderson, C. W. Price, Alma Langston, Joseph W. Murray, Seth N. Kunz, E. W. Tonks. From the Netherlands—George Knight. Also per s.s. *Laurentic*. June 25th: From Great Britain—A. Z. Richards, Stayner Richards, E. H. Williams. From the Netherlands—Osmond Olsen. From Sweden—Holger Nielson, Lester Peterson, Lewis Jensen, Ernest Johnson. From Scandinavia—H. F. Hanson. From Switzerland and Germany—Anton Koller. With the company were forty-nine emigrants, in charge of Elders E. H. Williams, Ernest Johnson and Osmond Olsen.

Remarkable Healing.—Elders James F. Turner and Wilford E. Jordan, laboring in the St. Helens branch (Liverpool conference), report the remarkable healing of a little girl. She suffered a severe injury to her ear a short time ago, which threatened to destroy her hearing entirely. The doctor in attendance recommended an operation at one of the Liverpool technical clinics, but the mother and child both dreaded the thoughts of it. They were members of the Church and had faith in the gift of healing. They called in the elders, as the Scriptures direct, and they anointed the child with oil and administered to her. After the administration, she grew rapidly better, and when the doctor examined her again he was surprised at the sudden betterment. The mother explained to him that it had come about through the power of God, by the exercise of faith. The child is now entirely healed and her hearing is uninjured.

From President and Sister Penrose.—We received a delightful little note Monday from President Penrose, written on board the s.s. *Mauretania*, as she was nearing New York harbor. After greetings, he says: "The four great propellers are grinding away, day and night, without ceasing, and leaving a 'wake' in the seething sea broader and whiter and longer than anything like it I have ever seen. In spite of the shaking, I have been able to eat, sleep, and enjoy the fresh air and the spacious rooms and decks of this wonder of the ocean, and 'haven't missed a meal.' This is the steadiest and most *un*rolling craft I have ever sailed upon. There are over 2,200 people on board, and room for 800 more. She cuts through the waves and whitecaps like a huge spear and is as clean as a smelt. We have had some head-winds and some fog, which have hindered our speed, but the first two or three days she made 25.50 knots, or over 29 land miles an hour. We expect to reach Sandy Hook to-night or Friday morning." Sister Penrose got along very nicely, too, and in consequence is joyful.

President Clawson on the Continent.—President Rudger Clawson left last Saturday on a tour of the Missions on the Continent. He went as far as Grimsby Saturday, where he met with the Sunday Schools from Nottingham—they had gone to spend the day on the sands at Cleethorpes—remaining in Hull and Grimsby until Monday evening, when he set sail for Esbjerg. President Andrew Jenson of the Scandinavian Mission, and Elder Andrew Funk who is laboring in Copenhagen, will meet him there and escort him to Denmark's capital. From that point a trip will be made to Norway, probably including the long coast route to North Cape. From Norway he will go to Sweden; then to Germany, and the Netherlands. It is expected that a conference of the elders of the Swiss and German and the Netherlands Missions will be held in Holland some time near the last of July, when President Clawson will have an opportunity of becoming acquainted with the laborers in that part of the Lord's vineyard. It will likely be towards the latter part of August before he returns to Liverpool.

District Meetings.—A district meeting was held in Pelton (Newcastle conference), Sunday, June 19th, 1910. President Joseph W. Clark and seven of the traveling elders were in attendance. In the afternoon, Elder Ben. A. Critchlow spoke on what constitutes the kingdom of God, taking as a text Matt. 6:33. He was followed by President Clark, who told how the experiences of this life affect our eternal existence. At the evening session Elder Joseph T. Jones addressed the congregation on Church organization and the first principles of the gospel. Special musical numbers were given by Sister Flora Ridge and Elder Ben. A. Critchlow.

A meeting of the Welsh district (Bristol conference) was held at the Burns' Hall, Grangetown, Cardiff, Wales, June 26th, 1910, President J. F. Snedaker presiding, Elder L. R. Hamilton taking charge. There were thirteen traveling elders present. The following elders spoke: J. A. Beard, W. B. Pendry, A. H. Bowman, T. D. Richards, G. F. Price, E. C. Rich, President J. F. Snedaker. The chief topic of the speakers was the necessity of authority to act in the name of Jesus Christ. The first principles of the gospel were also covered briefly by the speakers. During the meetings, afternoon and evening, the Bristol Quartette sang, "Far, far away on Judea's Plains," and "Scatter Seeds of Kindness." On Saturday, June 25th, 1910, President J. F. Snedaker met with thirteen traveling and two visiting elders at Priesthood meeting, where encouraging reports and suggestions were given. Street work is in progress in real earnest.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXII.—AT MILETUS. (End of the Third Mission.)

Text: Acts 20: 17—38; 21: 1—16.

I. WHY PAUL DID NOT GO TO EPHESUS.

1. Desired to be at Jerusalem the day of Pentecost.

Question: Would it not have been more expeditious for Paul's party to go forty miles than for all the Bishops in Ephesus to come that distance?

2. The meeting of Miletus.

II. PAUL'S ADDRESS.

1. Reminds the bishops of his teachings among them.
2. Tells them of his forebodings of himself.
3. His self-denial.
4. Warns them to protect and to feed the "Church of God."

(Memorize: Verses 28, 29, 30.)

III. THE PRAYER.

IV. THE LAST FAREWELL.

V. SUBSEQUENT EVENTS.

1. Seven days at Tyre. (a) Importuning of the saints.
2. The prayer on the shore.
3. At Cæsarea. (a) In Philip's house. (b) The Agabus incident.

WHY DO I BELIEVE?

Why do I believe there's a God?
What a strange thing 'tis to ask;
Just look round and see the beauties,
Of the flowers, the trees and grass.

The mountains, too, how lovely!
It makes one stand and gaze
At the wonders of creation,
And our hearts just swell with praise.

Then the birds, what sweet-toned voices!
Who provided them, you ask?
It is God above who sent them,
The same God who made the grass.

Rippling streams and graceful fountains,
Valleys fair and woodlands green,
All are made by one creator,
And are real, not a dream.

What of us, how came we even
To reside upon this earth?
For a wise and glorious purpose
God saw fit to give us birth.

Were there not a higher power
These things surely could not be;
The wonder is that ev'ry person
Has not faith in Deity.

Yet another proof—the greatest
We have in this latter day—
Did not God raise up a Prophet,
That we may not lose our way?

Then be not faithless, but believing,
There are proofs on every hand,
That there's Someone watching o'er us,
Whether on the sea or land.

Salt Lake City. WINIFRED PICKLES.

DIED.

MEYRICK.—At Southport, June 21st, 1910, Eva, the infant daughter of Brother and Sister T. J. Meyriek, aged seven and a half months.

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